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in the living speech." And as a further illustration, we may refer to the suspended judgment as to the use of *like* as a conjunction (page 320), or to the amusing passage revealing the conflict of the dictionaries over the pronunciation of *patron* and *matron* and their derivatives (page 164).

While this attitude toward dogmatism seems the sane attitude, it may be well to remark that, in the hands of an ill-prepared teacher, Dr. Krapp's book might lead to a dangerous unsettling of opinions; and we fear that, except in skilful hands, the book might prove confusing to the pupil.

There occur a few obvious misprints and errors, but it is not our purpose to catalogue these, since they are in no case vital. But we find a graver fault in the occasional obscurity or awkwardness of style. Among the excellences of the book, we should note the brief but lucid treatment of phonetics in the chapter on "English Sounds," which should prove of great use to the pupil in the correct understanding of linguistic changes; and the richness and aptness of illustrative quotations in all parts of the book. On the whole, though it is perhaps somewhat too eclectic, we know of no book that will give a clearer survey of the history of the language. PIERCE BUTLER.

CHRISTIAN IDEAS AND IDEALS. An Outline of Christian Ethical Theory. By R. L. Ottley, Canon of Christ Church; Regius Professor of Pastoral Theology and Hon. Fellow of Pembroke College, Oxford. New York: Longmans, Green & Co. 1909.

Dr. R. L. Ottley, successor to the late Robert Campbell Moberly in the Regius Professorship of Pastoral Theology at Oxford, has been widely known as a scholarly theologian since the publication of his work entitled *The Doctrine of the Incarnation*, and especially since his Bampton lectures on "Aspects of the Old Testament." In the work now before us he appears as not merely a 'closet' theologian or philosopher, but as one who is thoroughly alive to the social questions and problems of the present day. In view of his treatment of these problems, Dr. Ottley may fairly be set down as a Christian Socialist; a type of thinker that one is not apt to associate with venerable and con-

servative Oxford. For example, he does not hesitate to characterize the distribution of goods in the immediate social situation as "anomalous and fundamentally unjust." He is impressed by those "social conditions" and "private prejudices which make a revival of Christian ethical teaching" at the present moment "timely and expedient." "The primary need of the modern world is a revival or recovery of the Christian conception of God, and the foremost aim of the Christian teacher is (in the words of Dr. Channing) 'to give vitality to the thought of God in the human mind; to make His presence felt; to make Him a reality, and the most powerful reality to the soul.' . . . And just as the thought of God—of His kingdom, His revealed purpose, His will for man—must, when duly realized, act as a restraining and inspiring force in human society, so the social consequences which have flowed from the practical perversion or denial of the Christian doctrine of God has led at least one representative of theoretic Socialism [Karl Marx] to cry, 'The idea of God must be destroyed; it is the key-note of a perverted system'" (page 28).

The presupposition and postulate of Dr. Ottley's whole discussion of "Christian Ideas and Ideals" is that Christianity is in its essence not so much a doctrine as a life. It is life which is the characteristic gift of the Gospel. At the head of the first chapter stands the following quotation from Dr. DuBose: "It is the *differentia* of man to know life, to enter into its meaning, to perceive its truth, to appropriate its beauty or nobility, to be doer as well as enjoyer of its good. To know life is the condition of true living it." We may add that in a dozen places in the present volume Dr. DuBose is either quoted or referred to; no slight tribute to the scholar and thinker to whom, as Bishop Gore says, it has been Sewanee's privilege to afford a place to meditate and think.

Dr. Ottley does not believe that the Church as such ought to hold aloof from the discussion and treatment of the problems which arise from the social conditions of the present time. "The task of the Church . . . necessarily includes the endeavour to grapple with the material evils which destroy or thwart spiritual and moral growth; such evils as flow from lack of house-room,

the decay of home-life, intemperance, dishonesty in trade, sweated industries, excessive labour, etc." (page 29). At the same time, he points out "the fundamental fallacy of much popular Socialism: a naïve belief in the possibility of social regeneration by external agencies—what Carlyle calls 'faith in mechanism.'" Yet "in spite of the admittedly socialistic tendency of recent legislation, there is at the present time a disquieting recrudescence of individualism. 'This reveals itself,' writes Bishop Westcott, 'in social life by the pursuit of personal pleasure; in commercial life by the admission of the principle of unlimited competition; in our theories of life by the acceptance of material standards of prosperity and progress.' Theoretically, indeed, we have advanced beyond this point. The old political economy was based on the supposed analogy between the cosmic process and the development of human society; its characteristic doctrines were those of *laissez faire*, self-assertion, unlimited competition, freedom from restriction both in the acquisition and in the employment of wealth. Recent economists have, as a rule, traversed this tendency. They have emphasized the limitations of personal rights by the claims of the community. Their method of inquiry leads them to supersede abstract economic theories by a study of the actual conditions under which human beings live, work, and either acquire wealth or contribute to its accumulation. They regard all mercantile and industrial transactions as personal and moral rather than exclusively 'economic.' From this point of view society is not a mob of competing units, but a community of persons linked each to other by ties of brotherhood, and laying each other under mutual obligations

"It is obvious that this conception of the mutual relations of men in the modern state corresponds to a deeper and more scientific conception of personality than that which underlay the older political economy. At the present time, however, we seem to be confronted by a practical denial of the principles which have recently changed the tone and drift of economic speculation. Individualism or, as it has been called, 'atomistic' selfishness, is threatening the best interests of civilization. It tends in particular to undermine the security of such funda-

mental institutions as those of marriage and family life. It is apt to ignore all the moral questions involved in the acquisition, use and distribution of wealth. It resents the claim of the State to regulate the 'traditional' right of property. The personal interests of the individual are supposed to outweigh the claims of the community. There is, in fact, a widespread confusion of thought in regard to the meaning of 'liberty.' 'Freedom' is popularly understood to mean an unrestrained license to do what one pleases with one's own. And, as usual, confusion of thought leads ultimately to determination of motive and character. The sense of social responsibility fades away. The consistent individualist is content to use the toil and service of others without adequate return, and without any feeling for their needs and claims. Where this temper is prevalent, there are ominous signs of the revival of the characteristic vices of heathendom. The reckless pursuit of wealth or pleasure, for example, tends to foster that implacable and pitiless temper *without natural affection*, which was the mark of average pre-Christian society" (pp. 32-34). Again: "The unfettered individualism of the few has practically resulted in the exploitation of the many" (p. 262). "The idea of private ownership and of the 'rights' of property," continues Dr. Ottley, "has been mischievously exaggerated, with the result, that the general welfare has been regarded as the one sufficient aim of human effort; the practical consequence of which has been a fearful misdirection of energy, a great impoverishment of character, and an immeasurable waste of human life. And far more dangerous to the well-being of nations than the 'State-blindness' which habitually subordinates the interests of the community to the private acquisition of wealth, has been the 'God-blindness' which regards commercial transactions as lying outside the control of religion; which treats human nature as a mere means; which, in the abounding pursuit of material wealth, has lost the sense of accountability to a *living God*."

While recognizing the fact that "there must be a certain measure of freedom in the acquisition and use of property," the author maintains (p. 271) that "normally property has its origin in labour. Under the complex conditions of modern in-

dustry, wealth is (it has been truly said) 'the product of the whole society exclusive of the idlers.' It implies the coöperation of innumerable agencies, making possible manufacture, exchange and output. Accordingly, since property is in a sense created by the community, it is indefensible, except on the condition that it renders service to the community, and the holder of it is under obligation to take a proportionate part in the tasks laid upon society." In this connection there is a significant reference to the doctrine of the mediæval canonists that labor is "the sole [human] cause of wealth, and also . . . the only just claim to the possession of wealth. . . Other classes (*e. g.* gentry or clergy) were regarded as *debtors* to the labourer, and only deserved their higher honour or larger wealth in so far as they performed duties which involved greater labour and peril; *e. g.* the duties of government."

"Speaking broadly, therefore," says Dr. Ottley, "the method of social justice is coöperation rather than competition; it would supersede the instinct of private gain-getting by that of service. Thus the sense of social duty will naturally discourage the inordinate accumulation of wealth and the development of luxury beyond the point at which it promotes personal efficiency. It will create a Christian conscience in regard to such matters as personal expenditure and monetary investments. It will prompt the purchaser to take careful account not merely of the cheapness of goods supplied to him, but of the conditions under which they are produced or conveyed. It will restrain the investor from taking shares in any business or enterprise without due regard to its nature, its object, and the manner in which it is conducted. It will keep alive in each share-holder a feeling of responsibility for the way in which capital is administered, the conditions under which *employés* work, the amount of their earnings and all other matters which affect their physical and moral well-being. Indeed, all questions of fair wages, legitimate profits, just prices, etc., fall under the regulative principle of social justice" (pp. 267, 268).

We have confined ourselves to those portions of Dr. Ottley's book which deal with social problems. From the above quotations it will be apparent that the author knows how to speak

in a fresh and vital way to the questions which are claiming so much earnest and anxious thought, both in England and in the United States, at the present moment. But the scope of the work is much broader than might appear from the passages we have cited; being in fact, as its title indicates, a survey of the whole field of Christian ethics. There are many topics treated which cannot even be indicated within the compass of a brief review. We have called attention to those passages which seem to be of peculiar and pressing significance, in the hope that some may be moved to read for themselves a volume which, we are persuaded, has a distinct message for the needs of the present time.

WM. S. BISHOP.

A SOUTHERNER IN EUROPE. Being chiefly some old world lessons for new world needs as set forth in fourteen letters of foreign travel. By Clarence H. Poe. Raleigh, N. C.: Mutual Publishing Co. Second edition. 1909.

These letters, written from England, Scotland, France, Germany, and Italy, furnish brief but clear sketches of European life, customs, forms of government,—national and municipal,—and methods of agriculture. The object of the book is to compare conditions of life in the South with conditions in Europe and to deduce helpful principles applicable to our present needs. Though the comparison discloses in our Southern farm life a lower standard of living and a lamentable waste of natural resources, the writer maintains always an optimistic spirit, and in his final chapter on "How the South May Win Leadership," depicts in glowing colors the South's opportunity for growth in agriculture (as the only foundation on which we can build) and then in education, poetry, and art. The two greatest lessons Europe teaches us are, in his opinion, "(1) To care for our resources as Europe cares for hers, and (2) to educate our people as well as Germany educates hers." But the writer is alive also to the beauty, art, and poetry of Europe as well as to the conditions of commerce and agriculture. The book is full of keen, original observations of men and manners, and is characterized by a spirit of freshness, spontaneity, and fair-mindedness.